



HERALD MISSION NEWS

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No. 4.

R. M. Sommerville, EDITOR
NEW YORK.

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Review of Mission News

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APRIL,

1892.

OUR VIEWS OF MISSION WORK.

“HE MUST REIGN.”

(*An Outline Review of the Sabbath-School Lessons for the First Quarter of 1892.*)

R. M. SOMMERVILLE, NEW YORK.

There are one hundred and thirty verses in the eleven selections, and as it took me eighteen minutes to read them over aloud, any one can see that it would be quite impossible to illustrate and enforce even a tithe of their practical teachings within the limits of the time at my disposal. I shall try, however, to furnish an outline, that you can fill in at your leisure, and in this way, although unable to give a full review, I shall perhaps be able to furnish some hints that will be helpful to you in your private study of these intensely interesting portions of Scripture.

The eleven lessons cover a period of nearly one hundred and seventy-five years, and bring into prominence three prophets, three kings of Judah, and as many representatives of heathen countries; but the central figure is Jesus Christ our Lord, and the one idea that pervades them all is uttered in the words that I have chosen as a pivotal sentence: “He must reign.”

In these words, as illustrated in the incidents and the events which we have been led to study since the beginning of the year, we have a miniature history of the world. What I have gathered from these eleven lessons as bearing on the reign of Christ may be arranged under three heads:

I.—His mediatorial supremacy.

FIRST FACT: It is the reward of an atoning work. This is stated with great force and impressiveness in the 5th Lesson (Isaiah 53). There we see Him as “a man of sorrows.” “Surely He hath borne our griefs and carried our sorrows.” “He was wounded for our transgressions, and bruised for our iniquities.” The whole chapter is a mine of precious truth, respecting His vicarious and expiatory sufferings for the sins of men, and the blessings that flow therefrom to all believers. You will find no fewer than eleven expressions that vividly describe the substitutionary character of His work, while His death is spoken of as so full of atoning efficacy that it satisfies Himself. “It pleased the Lord to bruise him. He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands.” The ultimate idea in this verse is that, because He has yielded up His life as a sacrifice for sin, He shall be rewarded with a people that cannot be numbered, and with a reign of love and peace, indefinitely vast and glorious. “He shall bear their iniquities. Therefore will I divide him a portion with the great, and He shall divide the spoil with the strong.” The cross leads up to the crown. I need not say that this is the very idea that is presented in the 2d chapter of the Philippians, where the

apostle speaks of Jesus Christ, who was in the form of God, and thought it not robbery to be equal with God, as making Himself of no reputation, assuming the form of a servant, and becoming obedient unto death. The leading idea is that in all these steps He was voluntary, not under restraint, no force exercised upon Him. I am told that in a church at Strasburg there is a very suggestive monument. It is the picture of "a warrior before an open grave. Death stands at his side, touching him with its inevitable dart, while he is represented as descending with manly step, but saddened brow, into the sepulchre yawning at his feet." The design of this sculptured group is to "depict the fortitude with which a brave man, brave because he is good, meets death," but it was far otherwise with the great Captain of Salvation. He had control of His own life. "No man," He was able to say, "taketh it from me, but I lay it down of myself." "Christ loved us, and gave Himself for us, an offering and a sacrifice to God, for a sweet smelling savor." "Wherefore God also hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus, every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." The cross and the crown are inseparable.

SECOND FACT: The world shall yet know Him in His royal character and own His supremacy.

This is well illustrated in the 1st Lesson (Isaiah 11: 1-10). If you will turn over to that chapter, you will find that Jesus Christ is there likened to a slender twig or sprout, springing out of the stem of a decayed and fallen tree. The beauty of this figure is

apparent, if we bear in mind that at the time of His birth, the old and honored family of David had fallen into decay, and the mother of Jesus, though belonging to that family, was a poor woman, and unknown in society, and yet out of this decayed root, He is represented as *growing*, to indicate vigor and efficiency that will ultimately restore that family to more than ancient glory. Then we are told with reference to this coming Ruler: "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding," knowledge and skill to use it; "the spirit of counsel and might," executive ability to accomplish whatever His wisdom may devise; and last of all, "the spirit of knowledge and of the fear of the Lord," a living piety that indicates direct relationship with God. These are attributes that supremely fit Him to be the King and Saviour of the world.

But I have not time to linger on these verses. Enough for you and me to notice, that the glory of His reign consists not in the magnificence of its surroundings, but in its intrinsic excellence, fulfilling all the ends of good government, and so securing the highest possible welfare of men. Through the ministry of that Spirit whom He has been exalted to bestow, He will change the nature of men. When He comes to us through the operations of that Spirit, to make Himself known to us in His saving character and relations, and to make His presence felt, there comes along with Him a power that is antagonistic to everything that is evil. So it is said: "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." That is to say, The inhabitants of the earth shall yet come to a clear un-

derstanding of His character and His claims, and shall be inclined to yield to Him. "In that day the rod of Jesse shall stand for an ensign to the peoples"—for the original word is in the plural number—"To it shall the nations seek and His rest shall be glory." This regal character of Christ, and the blessedness of individuals and communities who own His Crown and regulate personal, social and civil life according to His law, will have an attractive power on those that are around them, and will lead other nations to yield to His authority.

Turning over to the 6th Lesson (Isaiah 55: 1-13), you will find this same idea in the 4th and 5th verses: "Behold I have given him for a witness to the people, a leader and commander to the people. Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for He hath glorified thee." It is related of the first Napoleon, that when on the island of St. Helena, he said one day: "I am almost in my grave. Such is the fate of all great men. So it was with the Cæsars and Alexanders, and I too shall soon be forgotten. Behold the destiny near at hand of one who was once called the great Napoleon. What a difference exists between my misery and the eternal kingdom of Christ, proclaimed and loved and adored, and extending itself over all the earth." In the language of the Golden Text of the 1st Lesson, "His dominion shall be from sea to sea, and from the river to the ends of the earth."

Here is stimulus. Here is inspiration in the service of God. Even as we sow the precious seed of the Word, or help, with believing prayer and liberal offerings, those

who have gone out to sow that same seed in foreign lands, we can think of the reaping, and the joy of the harvest home! We cannot talk to others about the cross, in the true spirit of consecration and with Christ-like passion for souls, without having many a vision of the crown. It is only when you and I live beneath our privileges that we have any uncertainty at all, in our minds, as to the coming of a day when "all kings shall fall down before Him: all nations shall serve Him."

THIRD FACT: This change is to be effected by the preaching of the truth as it is in Jesus. In all these lessons prophets or teachers are represented as bearing the message to the people and their rulers. Then if you turn again to the 1st Lesson (Isaiah 11: 1-10), and read the 4th verse, you will find that the truth is there likened to the "rod of his mouth and the breath of his lips." A rod, unlike an elastic string, is incapable of being stretched or contracted, and so may be taken to represent the unchanging character of His Word, and it reminds us that His law is to be the supreme and infallible rule for us in every relation of life, and those who disregard the commands that go forth from Him, just as the breath goes out from the lips of a man, He will "smite" and "slay," whether individuals or nations.

Turning again to the 6th Lesson (Isaiah 55: 1-13), and reading the 10th and 11th verses, we find that whatever may be the design of God, in sending this Gospel to men or to nations, it shall be accomplished. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall

my Word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The rain often falls on hard rocks and on desert places where no vegetation is produced, and yet, though in our eyes it seems in vain, it is not so to God, He has a purpose to serve. In like manner, the Gospel is frequently sent to men who reject its gracious overtures, and yet it is not preached in vain. It shows the wonderful fullness of His grace, and leaves men without excuse, and at the same time it justifies Himself; and besides, after it has been for a long time proclaimed, it may be successful. Those who have held out so long may give in, and turning away from their sinful courses yield their hearts to the Lord. The Gospel is preached in many communities, as in our own city, and no more results are visible than when showers fall upon rocks and sands; yet we are to persevere, because this Gospel shall accomplish that which God pleases, and will yet be successful to the full extent of His benevolent purpose. When Dr. Morrison was about to sail for China some fifty years ago, the merchant who had kindly offered him a free passage in one of his vessels, said very pleasantly, yet in a bantering tone, "And so you really expect to make an impression upon the Chinese empire?" "No, sir," was the unhesitating reply, "but I expect that God will." So in the 7th Lesson (Jerem. 31: 27-37) at the 34th verse, we read: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." The truth must prevail

to the overthrow of sin in human hearts and in civil society.

II.—The results of His sovereignty.

FIRST RESULT: The safety of His loyal subjects. I turn in illustration of this to the 2d Lesson (Isaiah 26: 1-10), where we have a wonderful song of salvation, "We have a strong city; salvation will God appoint for walls and bulwarks." "We have a strong city," says McLaren. "You may lay hold of life either by the side of it which is transient and trivial and contemptible, or by the side of it which goes down through all the mutable and lays hold of eternity. As in some seaweed, far out in the depths of the ocean, the tiny frond that floats upon the billows goes down and down and down by filaments that knit it to the basal rock; so the most insignificant act of our fleeting days has a hold upon eternity, and life in all its movements may be knit to the permanent." How assuring are the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever, for in the Lord Jehovah there is everlasting strength." This is His memorial name, a name that may be relied on during the interval, however long between the promise and its fulfillment. In the deliverance of Jerusalem, in answer to the prayer of Hezekiah, as recorded in the 4th Lesson (Isaiah 37: 14-21, 33-38), we have a proof that "the eyes of the Lord are over the righteous, and His ears are open to their cries." The prophet, as you remember, told the king to put his trust in God, and He would defend the city, and in the graphic language of the 36th verse, "The angel of the Lord went forth, and smote, in the camp of the Assyrians, a hundred and fourscore and five

thousand, and when they arose early in the morning, behold, they were all dead corpses." O how often has He come, and how often does He come to the help of His people in the very nick of time. He does not come so soon as to prevent us from feeling our need; nor does He stay away so long that the enemy will be able to harm us, but He comes in the very hour of need. Do you want another example? Turn over to the 9th Lesson (Jerem. 37: 11-21), and there see the prophet arrested on a false charge and cast into prison, seemingly at the mercy of his enemies, yet safe under the covert of divine love; for the Lord had said, in the words of the Golden Text, "I will be with thee and deliver thee." His case reminds me of a strange fact respecting the Mamertine Prison in Rome, where Paul was confined for a while. It is entered through a hole in the floor of an upper cell, and is darkness itself, and yet in the hard floor of the lower cell there is a spring of clear water, teaching us, in the language of expressive symbol, that there can be no prison for the loyal followers of Christ without its well of consolation. When Henry Burton was persecuted two centuries ago, for the testimony of Jesus, he was able to say: "I found the comforts of my God in the Fleet Prison exceedingly." Our safety as believers is not that we have no enemies, and consequently are free from pains and perils, but that we are under the constant care of the Saviour, who has "gone into the heavens and is at the right hand of God, angels and principalities and powers being subject to Him." There is a beautiful story told of a Burmese who was converted to Christ in the early days of missionary work in India. He stood high in the com-

munity, and his sister, who was connected with the royal household, used her influence to have him appointed as the governor of a distant province. Her sole desire was to have her brother separated from the missionaries, but in this we can see the providence of the Mediator. Soon after entering upon his official duties some Karens were brought before him, charged with worshipping an unknown god. "What god?" inquired the new governor. "A being," was the answer, "whom they call the Eternal King." At once he saw that these Karens were, like himself, converts to Christianity. How clear that, in the providence of the Mediator, he had been sent to that province to take care of them.

At the downfall of Judah the true and faithful were carried into captivity with the rest, but they were never forgotten of God. Opportunities were afforded them in Babylon of helping their brethren and of standing for the right, that they would never have had at home.

So long as Jesus is on the throne we have nothing to fear. The covenant made with Him as the Head and Representative of ransomed humanity can never fail. If you turn again to the 7th Lesson (Jerem. 31: 27-37), and read at the 35th verse, you will there hear the Lord saying that its promises will last while sun and moon and stars endure, and that it will be no more possible for enemies to prevent their fulfillment than it would be for you to "measure the heaven or search out the foundation of the earth beneath."

SECOND RESULT: In this way, all blessings, spiritual and material alike, are secured to us. The Golden Text of the 7th Lesson (Jerem. 31: 27-37) is, "I will for-

give their iniquity, and I will remember their sin no more," and the Golden Text of the 11th Lesson (Ezekiel 36 : 25-38) is, "A new heart will I give you, and a new spirit will I put within you." "I will do this," says the Saviour. The crown of Jesus is our title to the blessings of grace and salvation. And in both those lessons special prominence is also given to material prosperity. In the 7th we are told that that same great King, who plucked up and threw down and destroyed the nation, will again "sow the land with the seed of men and the seed of beast." The valleys will be filled with corn, and the once deserted hills will be covered with flocks and herds. The Lord will watch over the nation to establish and crown with material prosperity, employing all the agencies of His providence for its protection and upbuilding. In the 11th Lesson we are told that "the desolate land shall be tilled; . . . and men shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced, and are inhabited. . . . I the Lord have spoken it and will do it." Under the mediatorial rule of Christ, material as well as spiritual prosperity is secured to individuals and communities. A nation that fears God is necessarily great and prosperous, and will be, in its material successes, the envy of other countries. The same law holds good in the case of individuals. "Godliness is profitable unto all things," says the apostle, "having promise of the life which now is, and that which is to come." And what says the Saviour? "Seek first the kingdom of God and His righteousness and all these things shall be added unto you."

THIRD RESULT: The complete overthrow

of those who oppose His crown. A very painful illustration of this is furnished in the 8th Lesson (Jerem. 36 : 19-32) where we have the story of Jehoiakim, who despised the Word of the Lord. Taking the roll out of the hand of Jehudi, he cut it in pieces with his knife and burned it in the fire, as if the destruction of the record could avert the evil. If a bolt from heaven had killed the king on the spot, it would have been awful, and yet to my mind there is something more awful in the quiet command: "Take thee another roll." An awful fate was his; nor did he suffer alone, for his "children" and his "servants," and the "inhabitants of Jerusalem," and the "men of Judah," all shared the penalty, because they had dishonored the truth and authority of Christ. The 10th Lesson (Jerem. 39 : 1-10) supplies another illustration in the flight and capture of Zedekiah, and the captivity of the people after the royal palace had been burned, and their homes looted, and the walls of the city broken down by the victorious Chaldeans. There was no escape.

This king was weak in will rather than vicious. He has been likened before now to Charles II., of England and Louis XVI., of France, who "found themselves at the head of affairs during a great crisis, without having strength of character to enable them to do what they knew to be right and whose infirmity became moral guilt." I can well believe that Zedekiah often yielded to the wishes of his advisers, when his convictions did not approve. And what was his punishment? Was it the slaying of his children before his eyes? Was it the loss of his sight? Was it life imprisonment? Nay, rather it was the reflection that *it might have been otherwise*. How often in

his lonely cell he would recall the appeal of the prophet: "Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so it shall be well unto thee and thy soul shall live."

In these two incidents we have examples of the punitive and destructive energy of Christ. History tells of other nations, cities, institutions and individuals being thus visited in His anger; but never, in any case, until there was no longer any hope of reformation. This King of ours can turn to a waiting world and say in reference to every nation that He has overthrown, and every institution that He has broken down, and every individual He has condemned: "I gave time for repentance." The axe is laid at the root of the tree, before it is cut down. The arm is lifted up before it falls; but when it falls the work is done effectually. Nor will this Republic, with its constitutional disloyalty to the King of Nations, escape, unless it repent. And when His uplifted arm falls, the intemperance, impurity and Sabbath desecration that so many deplore, will be done away forever, as certainly as the Judean captivity cured the people of idolatry.

III.—The evidences of loyalty to His Person.

FIRST EVIDENCE: Obedience to His message. It was disobedience that overthrew Judah. It was disobedience that ruined Jehoiakim and Zedekiah, and it is disobedience that ruins man in the present day. What says the Lord? "If ye love Me keep My commandments," and again, "He that hath My commandments, and keepeth them, he it is that loveth Me." Nothing can be loyalty that does not shape itself into obedience. Turning to the 6th Lesson (Isaiah 55: 1-13), we find that our

happiness is inseparably connected with prompt obedience to His gracious call. To those who are seeking after happiness in any other way, He says: "Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me. Hear and your soul shall live."

SECOND EVIDENCE: Abstinence from all that is inimical to His interests. This is brought to our notice in the 3d Lesson (Isaiah 28: 1-13). If you read over the verses you will find that all the calamities that came upon the Israelites are there traced to the self-indulgence of the people, and then back to their forgetfulness of God, and their disregard for His law. Religious teachers are represented as being overcome with wine, and so unable to distinguish between right and wrong in the discharge of their official duties; and what was the result? Official mistakes and widespread corruption.

Nor would these men listen to religious instruction. In their drunken revelries they laughed at the warnings of the prophet (v. v. 9, 10): "You would think, to hear him, that we were a lot of babies, instead of educated men and able to decide for ourselves." And then, in ridicule of his oft-repeated message, they merrily sang the rhyme: "Ki tsav la tsav, tsav la tsav; kav la kav, kav la kav; z'eir sham, z'eir sham-Bid and bid, bid and bid; forbid and forbid; a little bit here, a little bit there." The prophet afterwards took up this rhyme and used it on themselves with terrible effect (v.v. 12, 13): "I said, 'there is rest for you and refreshing, but you would not

hear,' and so my message must still be : ' Ki tsav la tsav, tsav la tsav—precept upon precept, line upon line, here a little and there a little, that you may be snared and taken.'

The point I wish to emphasize is their disregard for truth and purity. And this is the spirit of men in every age, when morally poisoned by indulgence in wine.

If there is one barrier to the spread of the truth greater than others to-day, it is the intemperance that pervades our land. Many when they are asked, "Why do you not attend the house of God?" reply, "We have no clothes," and when further inquiries are made, it is found that these clothes have been pawned for drink. The liquor traffic is preventing the salvation of thousands around us. Officials in this metropolitan city are, like those rulers of olde, and for the same reason, false to their trust, and the result is the moral rottenness of the whole community. Nor is this curse confined to our own land. It goes with our commerce to the very ends of the earth, and it is making Christianity a by-word in Africa and many other heathen countries. I am told that, in some places, Mohammedans say, on seeing one of their co-religionists under the influence of liquor, "O, he has left Mahomet and gone over to Jesus."

How long will our rulers, for the sake of revenue, and for the enriching of one another, allow this cursed traffic to be carried on at home and abroad? Surely it goes without saying that no one can be loyal to Christ and have anything to do with a business so inimical to His interests, and the direct tendency of which is to defeat His purpose of grace.

Indeed, we cannot be true to Him unless we keep from all entangling alliances with His enemies, and all political affiliations

that might be interpreted as an endorsement of constitutional disloyalty to His crown. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

THIRD EVIDENCE: A regard to covenant engagements. In the 7th Lesson (Jerem. 31: 27-37), it is said at the 33d verse: "But this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law into their inward parts and write it in their hearts; and I will be their God, and they shall be my people." If we are loyal to God, we will be true to the obligations under which we have placed ourselves to glorify Him. Yes, we will be desirous to make it clear that we are determined to vindicate and maintain the relations which we claim to sustain to Him as our King. God has made promises to us, and certainly that man is in the direct line of duty who, on coming into the membership of the Church, binds himself to its glorious Head, Jesus Christ. We have done so. Let us not be ashamed of our vows, let us not be ashamed to confess before the world the binding force of the pledges that we have made.

A single remark to close with: There should be no delay in doing His will. In the 6th Lesson it is said: "Seek ye the Lord while He may be found; call ye upon Him while He is near." The Golden Text of the 8th Lesson is: "To-day, if ye will hear His voice, harden not your hearts." An old dial on one of the towers of Beverly Minster bears this quaint inscription: "*Now or when?*" Silently yet constantly it puts that question to all the citizens and to all who visit the place. "*Now or when?*" To-day the door of grace is open, but tomorrow it may be shut. "*Now or when?*"

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA.—A letter received from Rev. James S. Stewart, a few days ago, informs us that the opposition of the local authorities has seriously interfered with the school work in the outlying villages during the year; but in Latakia and Suadia the schools are full and the work is carried on without any interruption. Public services on the Sabbath and weekly prayer-meetings are well attended.

CYPRUS.—A few weeks ago Rev. H. Easson, of Latakia, visited Cyprus at the request of the Board of Foreign Missions, to confer with our missionary, Rev. J. R. W. Stevenson, in reference to the work there. After visiting Nicosia and carefully looking over the whole field, it was decided to make Larnaca headquarters. On Wednesday, the 17th of February, a lot was secured at a reasonable rate, and in a good situation for church and school purposes. Probably before this time the foundation is ready for the chapel.

As our readers know, Mr. Stevenson has the assistance of Daoud Saade, an experienced teacher, who, if present arrangements are carried out, will be licensed to preach early in June.

Mr. Easson writes in the highest terms of the work that is being done on the island at present, and certainly the outlook is full of promise.

Every morning there is a boys' school, in which Mr. Stevenson gives lessons in English, and Mr. Daoud teaches Greek and Turkish. In the afternoon there is an attendance of ten or twelve girls. In the evening Mr. Stevenson has a class of twen-

ty-five boys and young men. A tuition fee of one shilling each is charged those who attend simply for instruction in English.

This class and a few others meet on Sabbath at 3 P. M. The service is opened with prayer and singing. The class then read a chapter in the Bible verse about, when Mr. Stevenson makes a few remarks in English, and Mr. Daoud in Greek. The exercises are closed with prayer in Greek and singing in English.

A special meeting is held on Saturday afternoon for the beggars. "This," Mr. Easson says, "is one of the best attended and most interesting services." Certainly it is unique. As beggars were constantly coming to his door, Mr. Stevenson gave notice that he would receive no calls during the week, but would be glad to see them on Saturdays at 1 P. M. Shortly after that hour the door is closed, and Mr. Daoud conducts religious services, reading and commenting on a portion of Scripture, and, after some remarks suitable to the company, closing with prayer. In the words of Mr. Easson, our missionary then "stands over a large basket of bread, and with his knife gives to each a portion, to some more and to others less, as personal knowledge and appearance may direct." On the two occasions when Mr. Easson was present, he counted fifty-five beggars and from ten to fifteen others who had come in to see and remained to hear. "While looking," he adds, "on this crowd—men, women and children, I thought of the words of our Lord: 'To the poor the Gospel is preached.' Thus the Gospel is being taught and preached on the Island of Cyprus."

The interests of the work seem to call for a lady missionary. She need not learn the Greek except for her own satisfaction, but she must be a teacher of experience. Perhaps, too, it will be wiser to plan for a devoted physician, instead of another minister, to be associated with Mr. Stevenson. In conversation once with a friendly Hindu, on the subject of Christian Missions, Dr. Henry Martyn Clark said to him: "Do you mind telling me which of all our methods you fear most?" "Why should I put weapons into the hands of the enemy?" was the reply of the Hindu, "but I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

NATHANAEL.—A Jewish missionary, writing in *Nathanael* of Bible circulation among the Russian Jews, among whom he has distributed on various tours in the last two years 25,000 Hebrew and other New Testament Scriptures, tells the following touching incident: "We halted at a Jewish inn and looked around for a suitable place in which to deposit the 2,000 Hebrew New Testaments we had with us. Our landlord, a bigoted orthodox Jew, would not allow us to desecrate his house with these sacred books. By and by, after a good deal of entreaty and the offer of a good fee, he offered me the use of a filthy cow-byre, which in his opinion was quite good enough quarters for such filthy wares.

But I thought of the gentle infant Jesus, the sum and substance as well as the glittering star of these holy books, who was born in a stable at Bethlehem, and I besought the Lord to be present even in this lowly place for the saving and blessing of many of His brethren according to the flesh, who might come to behold Him in His Word. The prayer was not left unheard by the Lord of Glory, who did not disdain to turn even this unclean place into a sanctuary where numbers of His ancient covenant people gathered together and were privileged to hear and read, in their old holy mother-tongue, the Gospel they had never heard before." At his station of Minsk the same missionary baptized in 1889 a Jew and a Jewess, in 1890 again a Jew and a Jewess, and in 1891 twelve Jews and five Jewesses, in all twenty-one persons. He has interesting cases to relate of Jews who have been prepared by the reading of Scriptures thus obtained to receive Christ and confess Him.—*Home and Foreign Mission Record* (Church of Scotland).

CHINA.—The following items are taken from the *Missionary Herald* of the Presbyterian Church in Ireland:

At the late annual meeting of the Presbytery of Shantung in Northern China, it was reported that eight new congregations had been organized during the year, making a total of twenty-eight under the care of the Presbytery, and that 801 persons had been received into the Church on profession of faith, making a total communicant membership of 3,092. Five hundred dollars were contributed by the people for the support of their native pastors; and the nine elders who had collected and who

control this fund recommended that during the coming year the salary of each native pastor should be eight dollars per month, and fifty cents extra for each child under fifteen years of age. Notwithstanding the late famine, and the extreme poverty of the people, these had contributed about one thousand dollars for the support of Christian schools, and to secure church and school buildings.

The native Christians connected with the Swatow Mission of the English Presbyterian Church contributed last year nearly two dollars per communicant for the support of their native pastors and other Church work. We believe that the rule of this Mission is, that foreign money shall not go to the support of native pastors, and that these shall be dependent altogether on the gifts of their congregations.

INDIA.—The total number of Christians in that empire is now 2,284,191, an increase of about a quarter of a million in the decade. In Madras Presidency there were last year 865,528 Christians, of whom 427,241 were males and 438,287 females. The comparative rate of increase is significant. The Hindus have increased in the decade $15\frac{1}{4}$ per cent.; the Mohammedans, $17\frac{3}{8}$ per cent.; and the Christians (chiefly native) $23\frac{3}{4}$ per cent.

ITALY.—The Waldensian Missions in Italy report 44 pastors, 18 evangelists, 61 school teachers, 8 colporteurs and 6 Bible Readers at work. During the year 50,000 persons attended their services, nearly 3,000 children were under instruction in their Sabbath-schools, and 459 were received into the fellowship of the Church. For fruits of this Waldensian work, see "Grace at Work in Italy," page 74.

AT HOME.

OAKLAND, CAL.—At the request of our missionary, Rev. James Patton, we cheerfully give a place in our columns to the following letter:

“1803 SIXTH AVE., BEAVER FALLS,
February 8, 1892.

“To the Chinese of the R. P. Mission:

“DEAR FRIENDS: Almost a continent lies between us, you seem so far away. Perhaps you do not think it far when compared with the distance that you are away from your own beloved land. You were no doubt sorry to leave your flowery country, and we know that you all hope to go back again to enjoy life there; but we are glad that you have come to our country, and we hope that you may never regret it, but live to bless God for giving you the light of Christianity here.

“There are some things that your nation can teach us. Yours, the oldest of nations, is a living witness to the promised truth contained in the Fifth Commandment: ‘Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.’ Another lesson you teach us is the appointment to public office on the basis of merit. We are glad that you do not isolate yourselves from the rest of mankind now in raising barriers where nature had not made them; we now feel ashamed of our government, which shuts Chinese out when they would come in.

“There are a few Chinamen in our town. They are laundrymen. My sister taught one of them in the Sabbath-school. During the week he came for another lesson. He was anxious to learn to read English, and learned very well. His gratitude was constantly shown by his gifts, which were

neither few nor small. We all learned to think a great deal of him, and hope that the lessons of truth he received have been blessed to him. We do not know where he is now.

“My sister used to get letters from your former teacher, Mr. Johnson. We have always felt a great interest in your Mission, and read reports of your work with pleasure. We hope and pray that the instructions you receive may lead you to see that Jesus is indeed the Saviour of the world. We are sure that when you learn the right way you will want to go back to your own land, where they have not the knowledge of God (1 Cor. 15 : 34), and tell them of God’s great love for the world in giving His Only Son to die in man’s stead that we might live. Will you all learn the verse in John 3 : 16 if you do not know it now, and think of how great and loving a God our God is? Many Christian friends are praying for you; will you not pray for us also? Yours most sincerely,

PENELOPE L. ALLEN.

Written for the Young Ladies’ Missionary Society of Beaver Falls, Pa.”

In reference to the above letter, Mr. Patton writes: “Such kindly sentiment towards the Chinese is so seldom met with in this part of the country that it is refreshing to both Chinese and missionaries.”

ITALIANS IN NEW YORK.—We take the following account of Gospel work among the Italians from the Sixty-fifth Annual Report of the New York City Mission and Tract Society:

Twenty-five thousand Italians have heard the blessed Gospel in the Italian Evangelical Church during the last ten years. To name the figure given above may seem

very large; but we have three public services a week, and at every one of these services strangers are always to be seen. At our Sunday night service we never have less than thirty strangers present, and on few occasions we have had as many as a hundred, so taking the other two services into consideration, you will see that if anything, we are below instead of above the 25,000. We are also safe in saying that about 5,000 Italian children during these ten years have attended at different times our Sunday-school.

By conversion, we have received into church fellowship 307, and 15 by church letter—322; this will make this church *the largest Italian Evangelical Church in the world.*

Where are all these converts? Eighteen have been called to their eternal reward, fifty-four have returned to their native land, forty-five have been dismissed by letters and are now members of other evangelical churches in America, of twelve we have lost all trace, thirty have ceased to come to church. They are living here, we see them, and they treat us kindly, but will not attend the church meetings. The rest (163) are more or less regular attendants at our church services.

Many hundreds of Italian children, either orphans or half orphans, or children whose parents were too poor to provide for them, have been recommended by us and have been admitted into institutions for children, where they have been cared for and where they have come under Christian influence.

These poor Italians, out of the depth of their poverty, have contributed \$2,357.80 to the cause of Christ and to other benevolent objects.

MONOGRAPHS.

"A LILY AMONG THORNS."

At a missionary conference, held some months ago in Derry, Ireland, one of the speakers, Rev. Mr. Colquhoun, of Omagh, quoted this phrase from the Song of Solomon, and applied it with much force to Christianity, which is among the false religions of the world, as "a lily among thorns." One thing, he said, that must strike every thoughtful observer, was that all religions were growths. Christianity was a growth—the bloom of Judaism. But the others were but as the growth of weeds, while the lily had been planted. They wished then to see some of their points of contact and contrast. There was a time when people thought these religions were all lies, but now they saw that they had some grains of truth in them. One day in the British Museum he had been struck by the similarity of old stone axes and hatchets with those now in use. Man's needs were always the same. To feed the hunger of the soul he had invented faiths, and because man's heart was the same in all ages and places there would be found points of contact in all these faiths. In India they found in Brahminism the doctrine of incarnation. There they should bring the story of Bethlehem, and say, as Paul once said, "As certain also of your own poets have said." In Buddhism they found that self-sacrifice was the great doctrine. Then they should bring the Buddhist to Calvary and show him the greatest act of self-sacrifice the world had ever seen. Over the mountains into China, and they found Confucianism with a code of rules and precepts for the guidance of life. Con-

fucians thought that the present life was the only one we need trouble about. But they could show that Christianity did not neglect morality, and had the highest type of morality. Confucius enjoined his followers to recompense injury with justice, and render good for good. Christianity said, "Bless them that curse you; do good to them that despitefully use you." There were also points of contrast, and it was these elements that would gain a foothold for Christianity. Their religion had the best elements of all the others, but they must not think that it was a mixture of the best elements in heathen religions. These things were not there as sand and gravel were in conglomerate rocks. They were there as the elements were in plants. Go to the cleverest chemist, and he would tell what constituent parts anything was composed of, but if given these parts he would not be able to make the plant or the food, for he had not that subtle force that we call life to build them up. But Christianity had built up these elements of faith into a living thing. They knew quite enough of the difference between Christianity and these faiths. The question for them was what was their duty—their responsibilities? Some people thought, in the words of Hiawatha, "That in even savage bosoms there were longings, yearnings, strivings," and that "the feeble hands and helpless, groping in the darkness" might reach up and lay hold on God. But the question for them was whether they would be saved if they neglected their duty, which was to carry to the heathen the message of the Gospel.

GRACE AT WORK IN ITALY.

The last report of the Waldensian Missions in Italy selects out of many the following instances of the power of the Gospel and the grace of God in the hearts of children in their Sabbath-schools :

“Come with us to Rio-Marina (in the island of Elba), for we wish to introduce you to a charming little girl of nine. When you have seen her and heard her speak, you will say she is rightly named, for her name is Angiolina. Her elder sister, Giuseppina, said to her one day: ‘Come with us to-morrow to the festival of the Saint, and you will get a white dress, a white veil, white gloves, and many other pretty things.’ ‘Keep them to yourself,’ Angiolina answered, ‘I shall never go to Mass again, for the older I get the stronger does my faith in Jesus become.’

“Travel now several hundred miles, and go into the house of a family of working people. See that young girl, ten years of age, whom a serious illness has confined to bed for many days. Her relatives, all Roman Catholics, surround her bed, and believing her to be near death, press her to confess herself. Her stepfather even goes the length of threatening her. But she resists all their efforts and threats, always repeating the same words: ‘basta Gesu; basta Gesu.’ ‘Jesus is all I want.’ Do you want to know how she came to such a decision? The child came occasionally to Church and Sunday-school, and these few times were enough to open her heart to receive the good news, like Lydia, the seller of purple, and to give herself to the Saviour.”

Let us now go to Riesi, in the south of Sicily, which a few years ago would have

been characterized as an abode of savages. We have now 208 scholars in our schools there. What patience and perseverance the school teachers have had to exercise, God only knows, and the missionaries among the Basutos and Makololos only have any idea of. But the fruits are there. Hard, selfish, coarse natures have been melted by the sweet warmth of the love of Christ. A school girl reaches school without her dinner.

“What have you done with it?” asks her teacher.

“I met a little girl on the road, crying with hunger, and I gave her my dinner.”

One day a poor blind man stumbled over something and fell. Not far off were some men, who looked at him, but made no movement to raise him. A boy rushed forward, helped him up and led him home. The boy is a pupil at our schools.

Theft is looked upon as scarcely a sin by these islanders, but they are taught to regard it in its true light in our school. A newcomer deftly stole some coppers from a poor man; a schoolfellow saw him, and cried out, “Wretched creature, are you not ashamed to do such a low thing? You are a disgrace to our school.”

GIVING.

Of the many sayings which our Lord must have uttered besides those recorded in the four Gospels, the only certainly authentic one which has come down to us is this: “It is more blessed to give than to receive.” “He that showeth mercy,” says the Apostle Paul, “let him do it with cheerfulness.” And in another place he tells us that “God loveth a cheerful giver.” It is noticeable that neither of these words “cheerful” and “cheerfulness” is any-

where else found in the New Testament. And what is true in this respect of the English words is also true of the Greek words answering to them. The original words are in fact even more expressive than the English ones. For while with us the words "cheerful" and "cheerfulness" are now almost synonymous, in such connections, with willing and willingness, though according to their derivations and strict propriety of speech they have a much more positive and emphatic meaning, the original Greek words express much more than bare willingness in distinction from reluctance. They express a positive joy and *exhilaration* in giving. That latter word has, in fact, the same origin with the Greek word which the apostle uses. If we wished to preserve as near as possible the forms of the original words in our own tongue, without regard to purity or elegance, we might render the passage thus: "Let him that showeth mercy do it with *hilarity*, for God loveth a *hilarious* giver." Giving then, according to the apostle's view, should be an *exhilarating recreation* to the Christian. He should give not only without grudging, but *cheerily*, with zest and delight. He should count it as his liveliest joy, his merriest pastime. They who have by experience "learned the luxury of doing good," will not wonder that the apostle used such expressive and lively words in recommending this duty. "To give is to live."—*Selected.*

HE DIED RICH.

They were coming back from the burial of the dead, when some one remarked,

"What a sad life our departed friend lived! How unfortunate he was! He never

seemed to prosper in his business relations, and at last he died poor."

"Had he not some little success?" asked the one to whom the remark was addressed.

"No," was the reply. "Everything seemed to be against him. His life was a failure. While others about him prospered he did not succeed; his whole life seemed but a struggle with adverse circumstances."

"I do not agree with you," said a voice which had thus far been silent. "I knew him when in life, and I was with him in his last moments, and I should say he died rich."

"You are mistaken," said the first speaker. "All his lifetime he barely had enough to get along, and the estate he left is almost nothing."

"But surely he was respected and honored by all for his excellence of character, and he left a good name and a legacy of generous and noble deeds, a faithful Christian example, and lessons of patience in affliction, of hope in adversity, and of calm and heavenly trust when no sunbeams fell upon his path. His family, too, always found his presence a joy and a blessing, and his children were faithfully trained up for intelligence and duty and a Christian life."

"Then he died rich," was the responsive and emphatic declaration of another; "richer than the millionaire who was borne to the grave on the same day, who had no such character, and whose only possession was the gold that he could not take with him, and the covetous and selfish use of which was but a sad preparation for his final account."

What is the sober estimate of reason, of conscience, of the Word of God? Which is the richest possession, wealth or character?

Who has the surest and most blessed inheritance hereafter, the one who lives for self and the world, or the one who lives for God and duty and heaven? Possess the whole world, if it were possible, and we must soon leave it. "Shrouds have no pockets" and the wealth of time has no currency in eternity. So live as to form a character approved alike by God and men, and you will not only die rich, but all your riches you will bear with you to eternity, there to hear the plaudit, "Well done, good and faithful servant. Thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord."

N. S.

MICHAEL BABA.

In a letter, to the Secretary of the Baptist Missionary Society, England, Rev. Thos. Evans, of Mussoorie, writes: "We have a most devoted Christian brother in India who is not known to most of our churches in Europe, but whose works of faith and labors of love deserve notice—Michael Baba, the evangelist fakir. For a number of years this devoted preacher of the Gospel has, of his own free will, traversed throughout nearly the whole of India, for the simple purpose of making known the way of life. He can speak and write English well, beside which he is conversant with most of the vernaculars of India. For a month or two during the hot seasons he generally comes up to the hills, and he is a great help to me in bazaar-preaching in Mussoorie.

"He dresses in the yellow flowing garb of an Indian ascetic, which gives him free admission to the society of all Hindus, high and low. But though his garments are

ascetic, his message is thoroughly evangelical, and his one theme is, 'Salvation from sin is through the one Saviour, the incarnate Son of God.' He visits most of the large Hindu festivals in the Northwest, and is not in connection with any society, and receives no pay from any denomination. Christian friends here and there supply his simple wants, and I generally give him a stock of tracts to distribute in his long journeys from Poona, in the south, to the Punjaub, in the north. He is thus engaged in sowing the seed broadcast, and I have no doubt the 'day will reveal' much fruit sown by this apostolic evangelist. Would that we had many more such independent and devoted workers, though Michael is by no means alone in his line of labor. He is a man who never asks for help, unless he is in *actual want*; and more than once have I asked him: 'Food, Michael?' and his reply is: 'Yes, sir; God supplies.' I have known but one other native Christian of his sanctified stamp, and that was the late beloved Subha Chand, of Rona. May India be blest with many more such sanctified souls as Subha Chand and Michael Baba."

STONE WALL.

The Rev. W. A. Elliott, of Inyati, writes: "I was very much impressed by a passage in Dr. Fairbairn's speech at the Congregational Union missionary meeting at Southport, wherein he spoke of the missionary as 'standing face to face with the obstinate rock, and the dead, dumb, stone wall.' A perfect description of our position! The other Sabbath we were talking with some men after service, and in continuance of our conversation I asked one, Tobo, if he were not afraid to die. He replied, as any

ripe Christian might have replied: 'I should be glad, for then I should go to be with Jesus.' This man is heathen to the core, steeped in superstition. And again, on another occasion, I was speaking to another group as plainly as I knew how, urging on each one individually that it was his business to seek the mercy of God for himself, and not to hide himself amongst the mass of fellow-sinners. Earnestly I tried to rouse some feeling of sin in their hearts. 'Are not your slippers made of snake skin?' So replied one of our most constant adherents, who can read well and write very fairly. Dead, dumb, stone wall indeed! May God in His mercy shatter it to its foundations! He alone can do so. Pray for them, brethren!"

NO SURPRISE.

The superintendent of the Missions of the American Home Missionary Society among the Chinese on the Pacific Coast writes: "The development of the missionary spirit among our Chinese, the wisdom and enterprise with which they plan, and the liberality with which they give for work in China, as well as the work here, are an ever-increasing surprise to me. In addition to what they have been doing for their Chinese Missionary Society in years past, they are now proposing to establish a Mission headquarters at Canton, and have already subscribed \$600 with an almost assured prospect of carrying the amount up above \$1,000. Their offerings for Christian work here and abroad, during the current year, seem likely to rise almost to \$5,000. I don't know any body of American Christians that on the average do better than that, considering their number and resources."

We are glad to record this instance of liberality. But it does *not surprise us*. If a man has "obtained mercy," he will be "full of mercy and good fruits." The fact of a vital relation to Christ will never fail to show itself in a life of entire consecration. When men, whether in China or in the United States, claim to be converted, and yet are not ready to give for the spiritual welfare of others, we never point to them as *sample* converts. To tell the truth, we have not a shadow of confidence in their Christianity.

A MOVING SPECTACLE.

Again we have come round to that period of the year when the Great Eastern Railway station in Liverpool street is one of the sights of London. We know no more impressive scene anywhere than may be witnessed there any Thursday, between ten and eleven a. m., in October and November. A train of immense length stretches from end to end of the great departure platform. That platform is thronged with people: not excursionists bound for Epping Forest or Southend; not city men returning from business to suburban homes; but men and women in the front ranks of English society; bronzed veterans in the queen's service going forth again to India and the East after a time of furlough home; splendid specimens of the young manhood of the country starting on careers that promise fame and fortune; proud and yet tearful wives and mothers and sisters and daughters parting with their nearest and dearest. For that train is the weekly "P. & O. train," which takes to the docks the passengers by the autumn Peninsula and Oriental steamers; and scarcely anywhere else can you find such a gathering of the bravest and noblest

of the British nation. Truly it is a moving spectacle; but there is one feature in it, not much noticed, but of deepest interest to those who look for the Lord's appearing and His Kingdom. Entering some of those railway carriages are small bands of the servants and messengers of the King of kings: bronzed veterans too, some of them, in His service; noble specimens, others of them, of young manhood, yes, and of young womanhood also; and again, the wives and mothers and sisters and daughters, and the fathers, and the brothers to be left behind. Upon them, surely, should the eyes of the Church rest with special and prayerful sympathy.

So we wave our hats and handkerchiefs as the long train moves out of the station, our hearts swelling with mingled joy and sorrow, pride and humble thankfulness. "God be with them till we meet again!"
—*Church Missionary Gleaner* (London).

MYSELF.

That was a fine purpose of a young Christian, which he entered in his diary:

"Resolved that I will, the Lord being my Helper, think, speak and act as an *individual*; for as such I must live, as such I must stand before God, and be damned or saved for ever. I have been waiting for others. I must act as if I were the *only one* to act and wait no longer."

These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—
F. R. Havergul.

Never shall my hand or voice be lifted against so-called temperance fanatics. If ever a cause justified fanaticism the temperance cause does. To me there is nothing more disgusting, or more disheartening to the cause of humanity, than the selfish, ease-loving, luxurious man indulging in dissipation and denouncing temperance fanaticism.—*Rev. Phillips Brooks.*

LETTERS FROM CHRISTIAN WORKERS.

MERSINE, ASIA MINOR.—The following letter from Rev. R. J. Dodds is dated Jan. 5, 1892:

DEAR SIR: Notwithstanding the routine character of our work, I will make an attempt to write you a letter. You may be able to cull some items out of it that will do for publication, though I think it will, in the main, be necessarily dull.

In the fall we made frequent visits to near villages. I did not report them because nothing of particular note occurred. My chief work for the present being the study of Arabic, I could not go as often nor as far as I would like to have gone. Our visits were confined to four villages, but we visited three of them several times. The fourth was a Turkish village. Mallim

Daoud, a young teacher, accompanied me there. He understands Turkish as well as Arabic. We were well received, and had a pressing invitation to return and spend a day talking to them on religion. The winter setting in has prevented our doing so.

In visiting the Arabic speaking villages I was sometimes accompanied by Daoud, sometimes by Abood 'l Eshker and sometimes by the ladies (Miss Joseph and Miss Sterrett) and sometimes by Dr. Metheny's oldest daughter, who, having a good command of Arabic, and a great fund of Bible stories, is always able to make herself interesting to the women and children. They are the classes hardest to reach. We always had good congregations of men, and preached the Gospel to not a few whom we fell in with on the way, to travelers on the road and to plowmen and shepherds in the field. The other day I took Mrs. Dodds out for a ride to a village three miles distant. She remarked how beautifully the grain was growing in a field we passed. Yes, said I, and it is only a few weeks since Mallim Abood stopped and preached to the man who was plowing the field. Mrs. Dodds said she wondered if the seed which he had sown was growing as well as the farmer's.

The only way that our teachers could get the Gospel preached to the women was by securing a congregation of men or boys some place near where a knot of them were assembled and speaking loud enough for them to hear. I always accompanied whoever went on these visits, but I can take no credit to myself for any preaching. It was done almost altogether by the others. I hope that next year we shall be able to do more work of this character, and

that I shall be able to speak a little more myself. I am getting now that I can understand pretty well what others say, and follow a sermon through without missing much, but this is about all I am able to do yet.*

The chief sheikh of the Moslems died here about two weeks ago. He died very suddenly, without any sickness. I do not know who prepared the last cup of coffee that he drank. He is said to have been a talented and scholarly man. He has been a great mover of sedition one place and another, and on this account has been changed from place to place. He was sent out of Egypt at the same time as Arabi Pasha. He has been making a great stir here this winter by a series of lectures against Christianity. These discourses were always eloquent, they say, and attended by all sects. Every discourse was founded on a text either from the Koran or the Scriptures, usually the latter, with which he was well acquainted, and from which he quoted extensively in his lectures.

I think it was not more than two weeks before his death that Abood 'l Eshker had an interesting encounter with him. The encounter was planned by the Moslems who were very proud of their sheikh's abilities, but it was unexpected on the part of Mallim Abood. However, he came off with

* Our young missionary either has a very poor opinion of his own abilities or has made amazing progress since writing this letter. On the 8th of February, only a month after he had written these words, Miss Sterrett wrote: "You will be glad to know that Mr. Dodds has gotten on so far in Arabic that he can make quite a lengthy discourse without having first written it out. Some time in October, just after coming from Guzne, he made his first attempt in prayer-meeting, and since that time he has frequently spoken, and lately every Sabbath evening he has addressed an audience of from forty to sixty people. There will certainly be some fruit in the city, but the ground is very stony."

flying colors, to the great admiration of all who were present.

They began with a friendly conversation and then had a contest for a few minutes in extempore poetry, in which they came to the subject of adoption; the sheikh quoted Rom. 8:12, and asked Abood to parse it for him and explain its meaning. He then went on to say that Christians in speaking of Christ as God are mistaken. Abood replied that this was taught in the Old and New Testaments, which the Koran commands Moslems to believe in. The sheikh then said that our Old and New Testaments are not the books of which the Koran speaks. When asked where the genuine books are, he replied they were lost. Abood then asked him in what history there was any record of them. This silenced him for a little; then he tried another tack and inquired, Why do you not believe in Mohammed? Because, was the reply, the Scriptures are our rule of faith and there is no mention of Mohammed in them. Those who believe in Christ have everlasting life. Then they discussed that interesting topic, the incarnation of Christ, His birth foretold by prophets, heralded by angels and honored even by strange movements of the stars. Besides, said Abood, there is the testimony of enemies to what you object to our believing. What enemies? asked the sheikh in surprise. The Apostle Paul, a bitter persecutor of the Christian Church, said Abood, relating in full his history up to the time of his conversion, as it is recorded in the Testament. There is also the testimony of the Koran, which says, Peace on me in the days of my birth, life and resurrection. He then had the field to himself and wound up with some pointed exhortations.

The Wali, *i. e.*, our governor general, has been in Mersine the past few days. He is an old man, brother of the recent grand vizier, himself expecting soon to be removed on account of his brother's deposition. Dr. Metheny called on him. In conversation he spoke of some land that he had purchased at Adana for a vineyard. He said that if some men of money would go together and start a wine factory it would be a very paying investment and a good enterprise for the city of Adana.

Dr. Metheny heard him through as he unfolded his plans for the proposed factory and then said to him, "But, your Honor, would it not be better to make raisins or molasses of the grapes, both of which articles do no injury to any one, but on the contrary are useful? For the Bible says wine is a mocker. It says, too, nor thieves, nor covetous, nor drunkards, shall inherit the Kingdom of God."

The old governor threw up his hands and said, "Yes, yes; I was wrong to speak so. What I proposed was contrary to my own religion as well as to yours."

Dr. Metheny then related to him the story of an American citizen who had come here to found a brewery and how he had dissuaded him from it. He came for advice to Dr. Metheny saying he was so glad to find an American here to advise with. The doctor listened to his plans, then told him that he could put him on a better plan. He said, I have under my pillow a revolver that shoots seven times. I will give that to you, and as you have been a soldier you will know how to use it to good effect. If you get two men within range you can kill two every shot. Just go through the town with this in your hand, and when you see

a man that you think has lots of money kill him and take his money, and keep on doing so till you get enough, for it is in every way better to kill men quickly in this way than to destroy them by strong drink, for by the latter means you bring untold misery on their families as well as on themselves. The Lord enforced the doctor's words by two severe attacks of sickness that brought the man face to face with death. He became afraid and desisted from his purpose and left Mersine. The story is long if I was to tell it all to you, but what I have told is sufficient, perhaps, to

give an idea of the doctor's method of dealing with such men.

When the railroad company wanted to rent his house for offices they sent to him the man who is now general manager of the railroad. Dr. Metheny would put on them the condition that no Sabbath-day work should be done. Said the gentleman: "We are Turks; we know no Sabbath." "But I am not a Turk," replied the doctor, "and I know a Sabbath." So negotiations stopped. These people cannot understand a person standing out for a principle at pecuniary loss.

EDITORIAL NOTES.

—Not having on hand suitable material for a leading article this month, we have taken the liberty of substituting a Specimen Review Lesson. There 'is so much printed in the way of comment on the International Series of Lessons that this may not be acceptable to all of our readers. At the same time it may be helpful to some; and we invite the suggestions and criticisms of experienced teachers and superintendents.

As the Review occupies so much of our space, we have added four pages to this issue of the *HERALD OF MISSION NEWS*, that Items of Missionary Intelligence, letters from the fields and notes of importance may not be crowded out.

—In our last issue we announced that the young women of the Church had, up to that date, pledged a total of \$436.30

to support another foreign missionary. A promise of \$5.20 annually has since been received from Mrs. M. E. Carson, of Wyman, Ia. If the missionary spirit that pervades her communication were in all hearts, there would be no delay in making up the trifling amount required for this purpose. "I would like," she writes, "to be able to give more. . . . There is so much need of renewed consecration. Our prayer should be that God would give the people grace to see the need and open their pocket-books and practice self-denial, when millions are going down to darkness 'without one ray of hope.'"

Probably it is because so small a contribution is asked for that so many hesitate to take part in this new enterprise. This ought not to be true of any one, "for if there be first a willing mind it is accepted according to that a man hath, and not ac-

ording to that he hath not." A fine example of the power of littles has recently come to us from the Basle Missionary Society, which we had the good fortune to visit last summer, and found it to be one of the most finely equipped, judiciously managed and efficient organizations of the present day. Among the receipts for last year it reports \$58,000 from poor friends of the work, who subscribe one cent a week, paying the amount into the hands of collectors once in ten weeks. These offerings are known by the name of the *sou missionnaire*. We have been asking at least *an extra cent a day*, but here is *a cent a week* yielding a large revenue. If we are too poor to give dollars, we should not be ashamed to give dimes or pennies. An extra cent a week from each communicant in the Reformed Presbyterian Church of America would enable the Board of Foreign Missions to add five ministers or physicians to the present working force in heathen countries.

—The money needed for the Industrial School Building in Latakia is gradually coming in. We thankfully acknowledge receiving from the Treasurer of Southfield Congregation, Mich., the sum of \$30 for this purpose, of which \$22.50 were collected by Grant McDonald, a young member of that church, and the balance of \$7.50 is a donation of the Young People's Missionary Society.

Besides, we have to add to our roll of one dollar contributors to this fund the following names:

Alma Young	\$1 00
Louie McClelland	1 00
Bertie Pattison	1 00
New Castle, Pa.	

—Sallie Pattison, of the same place, has sent us one dollar for the Cache Creek Mission in Indian Territory, and it has been forwarded to the Treasurer.

—A few days ago a letter covering seventeen dollars was received from Mr. J. B. Mathews, of Marissa, Ill., with the request that this money should be forwarded to Rev. R. J. Dodds, of Mersine, Asia Minor, to be used as he deems best in the work there.

This money has a very touching history. It is the bequest of one of his boys, James McCleod Willson, who entered into rest in December, 1890. A short time before his removal, feeling that he was not likely to recover, he disposed of his little effects by way of legacy to brother and sisters. In partnership with his brother Willie he owned a small field of wheat, and when asked what should be done with his share of the proceeds, he replied, after a little study: "Divide it between sister Addala and the Foreign Mission."

He expressed no preference for any field; but Mr. Mathews has very wisely decided to have it sent to Tarsus Mission. "Mr. Dodds," he says, "will remember Jimmie, as he stayed with us part of the time when supplying Old Bethel in 1889. Jimmie was very much attached to Mr. Dodds, and cried when he found that we could not have him for our pastor."

Every one who reads this incident will be full of sympathy with Mr. Mathews and his family in the unexpected removal of one who gave such early promise of being a useful man. But this was not the will of God, and they are comforted in the assurance that His covenant promise cannot fail. In this way the Redeemer would

more completely sever any ties that bind to earth and lift those who are left behind into closer communion with Himself.

—Shall we have another missionary to the Island of Cyprus? “Yes,” replies Rev. James Patton, of Oakland, Cal.

“Persuade the Church to send another missionary to Cyprus. It is Scriptural. Our Lord sent out the apostles by two and two. It is expedient. ‘Two are better than one.’ Many of the members of our bodies were wisely made in pairs. Two can do more than twice as much as one. One may chase a thousand, but two can put ten thousand to flight. It is humane. I pitied Brother Stevenson when he went to Cyprus alone, but called him a hero. Let any one experience the lonesomeness of single handed missionating, and he will learn what it is to sow the Gospel in tears. What would be better still would be to send several new missionaries. Each hand has five fingers, and can thereby do a thousand things which it could not accomplish were there but one finger on the hand. Here is a promise of \$30 to help send more missionaries this year to labor with Brother Stevenson, and henceforth annually as the Lord prospers us.”

This makes one-eighth of the amount needed, and only four ministers have been heard from. Let us have twenty-four more pledges of the same kind before the meeting of Synod. You don’t like to have your name appear in the *HERALD OF MISSION NEWS*? It might be seen in a worse place. You don’t want to “let your left hand know what your right hand doeth?” Very good. But contributions to the missionary work of the Church are not “alms,” and besides you misinterpret the Saviour’s command.

The “left hand” and “right hand” are on the same person and His counsel is not: “Don’t let your neighbor know what you do, but don’t let yourself know what you do.” We are to be witnesses for Christ, and every witness in a court of justice has to give his name and address. When our generous giving lifts up a testimony for His crown, the world will believe our verbal testimony.

—At the bi-monthly meeting of the Board of Foreign Missions, on Monday, March 28, the question of establishing a Mission in China was taken up. A letter was read from Dr. Metheny, in which he had furnished, at our request, a list of contributions for this purpose, which amount to \$5,513.88, payable on demand. Of this sum our devoted missionary himself subscribed \$2,350. Besides this large donation he pledges himself and family for \$200 annually for ten years. Others have agreed to contribute smaller amounts every year.

After carefully considering the whole question the following action was taken:

Whereas, Dr. Metheny, of Mersine, assures us that \$5,513.88 has been subscribed, subject to his order, for the establishing of a new Foreign Mission;

Whereas, In addition to this sum there are already pledged, for the carrying on of this work, \$250 annually for a term of ten years; and

Whereas, There seems to be a growing desire in some parts of the Church that we should enlarge our foreign missionary operations; therefore

Resolved, That in our Annual Report to Synod we recommend the issuing of a call for two thoroughly qualified missionaries, a minister and a physician, who shall be

sent to China as soon as the Church, through its congregations or individuals in its membership, shall have pledged itself to sustain the new work, over and above an increasingly liberal support of existing Missions.

—THE DISTINCTIVE PRINCIPLES OF THE COVENANTERS is the title of a pamphlet of fifty-six pages laid on our table. It is from the pen of Rev. J. M. Foster, pastor of 2d Boston, and contains five sermons, written in the usual lucid style of the author and well worth reading. Each discourse has the ring of a strong attachment to all that is distinctive in the Testimony of the Reformed Presbyterian Church.

Address the author, 56 Pinckney street, Boston, Mass.

—"DO NOT SAY."—In this pamphlet of ninety-seven pages J. Heywood Horsburgh, C. M. S. missionary in mid-China, very effectively answers the excuses so often made for neglecting the heathen. We would like to see this suggestive brochure in the hands of the old and young, especially as the question of establishing a new Mission in China is now before the members of the Reformed Presbyterian Church. Send ten cents for a copy or one dollar for a dozen to Fleming H. Revell Company, New York, 30 Union Square, E.; Chicago, 148 and 150 Madison street.

New York, March 9th, 1892.

Rev. R. M. Sommerville,

Dear Sir:

Thankful acknowledgment is hereby made of the receipt of yours of 8th inst. covering \$400.00, being amount of half year's salary in advance of the Rev. J. R. W. Stevenson, Missionary to Cyprus, and contributed by the Young People of the Second Reformed Presbyterian Congregation, New York City.

*Very resp^{ly} Wm. S. Miller,
Treas*

OREGON HOMESTEAD CO.,

128 1/2 THIRD STREET.

PORTLAND, OREGON, February 18, 1892.

THE OREGON HOMESTEAD COMPANY offers for sale the cheapest Timber Lands in Oregon and Washington, among which are the following :

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63	900 acres Fir, Clackamas County, Ore., 40,000 feet to acre,	8 per acre
63	960 acres White Pine, Cedar and Fir, Wasco County, Ore., 45,000 feet to acre,	5 per acre
63	4,000 acres Redwood, Humboldt County, Cal., heavily timbered.	\$35 per acre
74	2,400 acres, Clackamas County, Ore., White Pine and Yellow Fir, 10,000,000 feet to quarter-section,	8 per acre
75	1,500 acres, Polk County, Ore.; near railroad,	8 per acre
71	160 acres, Columbia County, Ore., Twp. 5, N., Rng. 5, W.,	5 per acre
70	160 acres, Columbia County, Ore., Twp. 4, N., Rng. 5, W., one-half mile to the Nehalem River,	5 per acre
69	4,160 acres, on Siuslaw River, Lane County, Ore.,	8 per acre
69	3,520 acres, on Coquille River, Coos County, Ore.,	8 per acre
68	280 acres, Lane County, Ore., near Siuslaw River,	5 per acre
65	160 acres, near Wells Station, Benton County, Ore.,	3 per acre
62	280 acres, Lane County, Ore., near Siuslaw River,	5 per acre
A	280 acres, on Klamath River, Klamath County, Ore., Twp. 40, S., Rng. 7, E., Yellow Pine and Sugar Pine, 5,000,000 feet to quarter-section, one mile from Keno; land level,	\$7 per acre
67	640 acres, Sec. 16, Twp. 31, S., Rng. 12, W., Coos County, Ore., Port Orford Cedar, 10,000,000 feet to quarter-section,	\$2,000

We also have a full Township of Timber Land (less four sections), one of the finest timber tracts in the State of Washington: \$15.50 per acre.

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WHITE SALMON, WASH., August 20, 1891.

This is to certify that the Oregon Homestead Company has secured for us good and well located homesteads, requiring little, if any clearing, with first-class soil, well adapted to grain and vegetables, as well as to the production of every variety of grain and fruits that can be grown in California, Oregon and Washington, and we have located thereon. Said homesteads are situated on the Washington side of the Columbia River, convenient to the landing of a daily line of steamers, and opposite to Hood River Station, on the line of the Union Pacific Railway, sixty-five miles east of the city of Portland. We cordially recommend our friends and others to join our colony.

SIGNED :

S. A. CAPPS, 445 T St., Portland.

CHAS. H. CHIDSON, 274 Fourth St., Portland.

W. C. KOLB, 28 Oak St., Portland.

G. F. COOK, cor. Fourth and J Sts., East Portland.

W. J. BATES, cor. Front and Hall Sts., Portland.

F. PIERCE, cor. Third and Ash Sts., Portland.

There are now sixty settlers in the colony, and claims enough for ten to fifteen more families at \$180 for each claim.

We are also locating a colony about three miles from Port Angeles. Five, 10 and 20-acre farms at \$50 per acre. Also a colony at Hillsboro, Ore., on 10 and 20-acre tracts at \$100 and \$125 per acre.

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